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pure subjective creations, until they have been verified from without," etc. Many of the points of the pamphlet are well made and have the rare virtue of brevity.

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UNTERSUCHUNGEN ÜBER DIE VERSCHIEDENEN MORALSYSTEME. By *Dr. Karl Alexander Leimbach*. Fulda: Fuldaer Actiendruckerei. 1894. Pp. 125.

Not all conduct is included, at least obviously, under the moral law; in doubtful cases, where conduct is left to man's free choice, rules are needed rendering sure ethical decisions possible. Bodies of rules of this kind are called ethical or moral systems, and they have been proposed in various forms and numbers in the history of religious philosophy. Dr. Leimbach has undertaken in this work to investigate the philosophical foundations of such systems, as they have been wrought out in the Roman Catholic theology, and from the point of view of that theology, with a view of finding some solution of the questions at issue, and of selecting from the various systems proposed one which shall meet the exigencies of all cases. He reviews the doctrines of tutorism, probabiliorism, æquiprobabilism, laxism, and finds ultimately in the system of probabilism along with tutorism the most truth and logical rigor. The doctrines recommended have found, he says, their highest exemplification in the life of St. Alphonsus.

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OUTLINES OF SOCIAL THEOLOGY. By *William DeWitt Hyde, D.D.*, President of Bowdoin College. New York and London: Macmillan & Co. 1895. Pages, 260. Price, \$1.50.

The President of Bowdoin College has sought in this little book "to point out "the logical relations in which the doctrines of theology will stand to each other "when the time shall come again for seeing Christian truth in the light of reason "and Christian life as the embodiment of love." The Greek Church, he says, "put a metaphysic in the place of religion, and paid the penalty in spiritual sterility. The Latin Church put authority in the place of reason, and paid the penalty "in intellectual barrenness. Protestantism has inherited the Greek formulas without the philosophy which gave them meaning, and the Latin distrust of reason "without the authority which made dogmatism effective. The remedy lies in a "reunion of vital religion with rational theology." He has called his book Social Theology, "because the Christianity of Christ and his disciples was pre-eminently "a social movement, and because we are looking at everything to-day from the "social rather than the individualistic point of view." There is much spiritual insight and considerable appreciation of the broader phases of the religious problem in President Hyde's book. In the interpretation of some dogmatic notions he shows impartiality, and, what is rarer, common sense. But the book is not altogether free from a certain technical theological bias, which appears, for instance, in the rather summary proof of the divine personality and in the author's definition of what constitutes Sonship of God.

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FRIEDRICH EDUARD BENEKE. *THE MAN AND HIS PHILOSOPHY*. An Introductory Study. By *Francis Burke Brandt, Ph.D.* New York: Macmillan & Co. Berlin: Mayer & Müller. 1895. Pages, 167. Price, \$1.00.

Mr. Brandt's study is the fourth number of the Columbia College Contributions to Philosophy, Psychology, and Education, the purpose of which we have mentioned before in *The Monist*. The study gives a biography of Beneke and a relatively complete analysis of his philosophy. Its underlying thought, which is rather novel, is that "the true development after Kant (of the German idealistic "philosophy) is to be found, not in Fichte, Schelling, and Hegel, but in the philosophical system of Friedrich Eduard Beneke, . . . in other words, that in the "philosophy of Beneke we have both in outcome and in method the profoundest "metaphysical insight of our century,"—a claim which Mr. Brandt properly characterises as a bold one, but which he believes the evidence of his pages will justify. As Beneke has been much neglected, curious students of philosophy will find, perhaps, in this monograph of Mr. Brandt the completest account of his philosophy in English, although we may remark that a discussion of his psychology was given in a large work on *Occult Phenomena*, published some five or six years ago by Dr. Raue of Philadelphia.

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THE PROPHETS OF ISRAEL. *Popular Sketches from Old Testament History*. By *Charles Henry Cornill*, Doctor of Theology and Philosophy, and Professor of Old Testament History in the University of Königsberg, Germany. Frontispiece, Michael Angelo's Moses. Chicago: The Open Court Publishing Co. 1895. Pages, 200. Price, \$1.00.

No branch of science, in the last century, has undergone such a profound revolution as that of Old Testament research. In the place of the traditional representation of the religious history of Israel has been substituted a rigorous historical mode of view, which discovers in the process in question an organic development, and assigns to each isolated event its natural position in the whole, and by reference to this whole comprehends and explains each event. At first, even professional scholars received this organic view of the Old Testament with distrust and repugnance; for it was no light task to abandon a position that for two thousand years had subsisted as the absolute truth. But by that intrinsic power of conviction which always inheres in the truth it gradually assumed increasing dominance in men's minds, and has, particularly since the brilliant and fascinating exposition of Wellhausen's *History of Israel* of the year 1878, been borne onwards in an uninterrupted and irresistible career of triumph.

For no part of the Old Testament literature has this change of view been more significant and momentous than for the prophets, whose real significance could only now be understood and properly valued. Whilst according to the traditional view the prophets merely broadened and deepened in single points the religion of Moses, which was regarded as a complete and finished system, it now appeared